682 721 Murders not condoned, either within or outside tribe; murder committed by member of neighboring tribe constituted cause for war against tribe to which murderer belonged.

685 671 Theft usually went unpunished; theft of money did not often occur, because it was kept well hidden. When currency displayed, as at face washings, it was kept in money jars; at games there were persons present whose duty it was to keep watch over bets made. Other valuables besides money also "hidden good"; if stolen, as occasionally happened, shaman sometimes denounced thief, ordered him to return goods (see Autobiography of FP). If caches of piñons, acorns robbed, "the owner usually didn't know about it, because the caches were so big" (SM); MM said thief caught in act lectured severely, but otherwise went unpunished.

685 425 Finder of hidden property entitled to keep full amount of property found, even though owner might still be alive.

622 422 578 627 In hunting, if 2 or more men shot at deer, he whose arrow first touched deer could claim it, although another man's arrow might have killed animal; disputes which sometimes started when this happened were taken to chief who settled them according to foregoing rule.

684 626 Marrying one's relative (see section on Cycle of Life) constituted grave moral offense which roused disapproval of entire community, but no formal punishment accorded either member of couple. Adultery disapproved, but was not punished [837] and was "not nearly so bad as a man's marrying his [836] cousin." Parents forbid girls to enter promiscuously into sex relationships, but admonitions often went unheeded, "just as they do now" (FP); young people often mated at dances.

626 ● 577 A good man, man with a big heart, did not become angry quickly, was quiet, took care of his family well, was not lazy and, when told to do something, did not immediately jump up and do it, but was leisurely and dignified in his actions. "Young men had to learn to be this way" (SM, MM). Men who became angry quickly were referred to as men with small hearts. Industriousness won praise, but neither attainment of wealth nor bravery in war stressed as ideals. Parents, older persons taught young people (p. 46; Voegelin, 1935 b, 223).

Stingy persons who did not contribute their full share to fiestas subject to public criticism by chief or dance manager, also to supernatural punishment by shaman. Braggarts who boasted about what they would do in critical situations, but who failed when faced with such, subjected to ridicule and memory of their failure served as subject matter for anecdotal material. Lazy women [578] and women who fought, "pulling each other's hair, until their husbands had to separate them," incurred general criticism of community.

576 Greeting used after short absence is ma', hello; Voegelin gives several more exclamatory particles (Voegelin, 1935 a, 180). Expressions for good morning, good noon, good evening also